



IMPACT OF NATIVISATION AND GLOBALIZATION IN INDIA

Dr . Sanjay Thorat

Associate Professor, M. V. P. Kanya College, Islampur ,
Tal. Walwa, Dist. Sangli.



ABSTRACT :

Globalization, in its present form, is a process that breaks down boundaries between countries and transforms the world into a global village. It has economic roots and socio-political and cultural consequences. The idea of nation-state becomes irrelevant and obsolete. With globalization, as with every phenomenon in history, there are always negatives and positives. It has been a considered opinion of the people that one can stop the negative factors: colonization, Westernization, Americanization, etc., but one cannot stop globalization.

KEYWORDS : Globalization, colonization, Westernization, Americanization, socio-political.

INTRODUCTION:

An open - minded appreciation of a literary work as it is, in its context, is what is expected in true globalization. The global literary theory can only be shaped by a decentralized impulse rather than a centralized one. This is the most positive way to emancipate literary works from the stranglehold of a narrow nationalism and throw them open to a kind of analysis in which anyone could participate. The texture of a vibrant society, literature and culture could be strengthened by the multicultural participation and appreciation. It has been argued that the books can be exportable-importable commodities, not the literary values. Each nation has its unique culture and civilization, which may be called its soul. However, it does not mean that we should be blind to the experiences of the other nations and develop a kind of narrow nationalism; but it expects that the borrowed elements should be thoughtfully chosen, and some of them should be properly nativised. In other words, globalization, in literature, is nativisation and vice-versa.

In India, the political system was adopted on the model of British Parliamentary system (Gandhi called it a sterile woman and a prostitute). It has overlooked and suppressed our traditional structure of autonomy and decentralization. Being slaves, we were not in a position to decide for ourselves, which native elements need to be modernized, or which western elements need to be borrowed and nativised for the efficient functioning of traditional systems. Therefore, instead of talking glibly of internationalism and scoffing at nativism one should be in a position to decide to believe that nativisation is a value system explicit in theory and practice of Indian literature we should initiate a process of critical reconsideration of our existing literary culture and practice with confidence. Unfortunately, the works of arts which are based on foreign elements are detrimental to the growth of a strong and healthy Indian literature. These works are merely foreign transplantations. This is nothing but a sure sign of the lack of awareness of nativisation.

The Bountiful Banyan

The Bountiful Banyan, a nativistic Indian biography does not mean to suggest that it has been blind to the experiences of other nations and develop a kind of narrow nationalism. In this biography, the borrowed elements have been thoughtfully chosen and some of them been properly nativised. Therefore Pee Jee writes, "In Maharashtra, Karmaveer Bhaurao Patil is often regarded as the Booker T. Washington of Maharashtra" (BB4: 193). because it is Booker T. Washington who had introduced the principle of 'Earn and Learn' at his Tuskegee College at Alabama state; and Anna nativised the great experiment of the great Booker T. Washington. Pee Jee had taken a large photograph of Karmaveer Anna with him while going to America with a definite intention of presenting it to Tuskegee College. As it was not possible to visit it during their tour, he presented it to Blackburn College, which was universally respected in the USA. Anna's photograph has been hanged in the Blackburn College library in company with the great educationists of the world, hence Pee Jee as a biographer uses the caption 'Bhaurao in America'. The texture of Rayat Shikshan Sanstha is strengthened by such a nativisation of abstract and concrete influences impinging from outside. Thus, The Bountiful Banyan, a product of meticulous research, proves the fact that the globalization of Anna's mission is possible only through nativisation of literary culture.

Matthew's Karmveer Bhaurao Patil

Matthew's biography is a first biography of Anna written in English, therefore, is natural that he compares Anna's work with Christian missionaries. Anna has often in public utterances as well as in private conversations acknowledged that he has been trying to follow the footsteps of Christian missionaries. The fact however remains that while the popular response to efforts of missionary societies has been slow and lukewarm the response given to Anna's educational efforts has been of a more unreserved nature and is steadily on the increase. Anna nativised the missionary zeal to work for the masses of Maharashtra. Anna's activities were truly of an educational nature. The farmers of Maharashtra were unwilling to make use of iron plough. He reminded them that the old fashioned wooden plough also had an iron ploughshare and told them that the story of the touch of iron reducing the fertility of the soil was a myth.

A democratic impulse

As it can be expected, Nativism suffered apathy and neglect of the literary establishments as well as stiff opposition from the established elite writers because a nativistic theory is the very reverse of elitist. Elitist represents particular sort of cultural breeding, Anglo-Brahmin in particular. When new kinds of students entered in higher education from supposedly uncultivated backgrounds, nativistic theory helped them to emancipate literary works from the stranglehold of a civilized sensibility. Consequently, nativism expected literature itself to be an ordinary kind of language instantly available to everyone. Thus, nativistic theory is shaped by a democratic impulse.

The prose style of Pee Jee

The prose style of Pee Jee is scholarly. In the scholarly mode, his prose style is serious, argumentative, objective and ornamental. At the same time, it is neither structured nor using the principles such as balance, symmetry, and harmony. He employed in The Bountiful Banyan figurative language making use of metaphors and similes. Apart from such figures of speech as metaphor or simile, he also makes frequent use of irony, understatement, and overstatement. We can see these aspects in many of the quotations cited, in this study, from The Bountiful Banyan. However, even in this Biography Pee Jee did not hesitate to make use of irony. He used plenty of scholarship and passion. The Bountiful Banyan reflects both harmony and tension between theory and praxis. His arguments and presentation of cases, if examined from an aesthetic and artistic point of view, show him as a master of a classical, orderly and chiseled prose. He had the genius to present the most chaotic reality in a tidy, orderly prose and the most irrational thought in a well-constructed prose. Indeed, we need to pay as much attention to his achievement as an artist of prose-craft as to his achievement as a thinker, theorist, and educationist. Most surveys of Indian writing in English have yet to recognize him as one of the greatest masters of prose in Indian English literature or Indian literature.

Karmveer Bhaurao Patil

Matthew's experiences of the social movements in India, his knowledge of educational thought and practice, experience as a teacher and administrator played vital role in shaping Karmveer Bhaurao Patil, the Biography that resumes Anna's Philosophy of life and his life's mission. Being an outsider and a devout Christian, Matthew retains some detachment from his subject and refers to the Bible and the work of Christian missionaries. He compares Anna's life with other social workers from the southern states and Anna's American counterpart a Negro educationist, Booker T. Washington. The comparison puts Anna's work in a national and global perspective. For Matthew, Anna is a symbol of the urge of the masses to come to power in the field of mass education. He ends the biography with the remark of Jesus Christ. The biography presents Anna as the personal embodiment of a great tradition holding forth a message of hope. Matthew stands for multi-cultural participation in our polyglot culture. Matthew's Biography makes us aware of the fact that Anna, who never called himself a religious man, followed better than most Christian leaders the pattern of life of Jesus Christ, who said, 'Foxes have holes, and birds of the air have nests, but the Son of man has nowhere to lay his head.' We may add that in this matter he was also a better follower of Jyotirao Phule than many non-Brahmin leaders of Maharashtra, and a better follower of Gandhi than most congressmen anywhere in India.

The prose style of Matthew

The prose style of Matthew is polemical. His prose style is sedated, cool, objective and unornamental. At the same time, it is classically structured using such principles as balance, symmetry, and harmony. Matthew seems to have learned his prose-craft from the greatest masters of English (British) prose. He also shows the Victorian predilection for form as well sound. He used plenty of scholarship in his polemical writings. His polemical arguments show him as a master of a classical prose. Like Pee Jee, Matthew also has not yet been recognized as one of the masters of prose in Indian English literature.

Redefining the theory of the Purusharthas

The Bountiful Banyan and Karmveer Bhaurao Patil, both the Biographies, seek to exploit the theory of Purusharthas: a foundational theory of Indian civilization. The insight of the theory of purusharthas is: A well-lived life requires the coordinated pursuit of all the four canonical goals of life: wealth and power (artha), ethics of duty based on experience (dharma), pleasure, both sexual and aesthetic (kama), and spiritual freedom (moksha). The Shudras and Ati - shudras including women had no right to pursue the purusharthas. It was Buddha who opened the doors to men and women of all castes, class backgrounds. The predominance of the culture of renunciation faced serious questioning for the first time only in the nineteenth century, and the scope of the discourse broadened to include all four purusharthas, equally for men and women. Anna challenged Hindu religion itself and following the Buddhist tradition redefined the theory of the purusharthas and emphatically argued that education should have a place of honor in their relationship to the Purusharthas redefined.

METHODOLOGY

One of the most important developments in Indian Biography since the 1960s in all the Indian languages has perhaps been the breakdown of the colonial voice, a unifying concern that despite its varieties of articulation characterized the literature that just preceded the 1960s. Indian Biography, in all the Indian languages, deals with: impact of colonialism, the legacy of Indian literature in the post colonial context, the continuities and discontinuities of colonial and post - colonial Indian literature, the possible means of decolonization, modernism as a cultural pastiche and formal innovations intone with the nativistic concerns and contents, development of Dalit literature and poetics of its own subaltern literary theory. Indian Biographies of Anna deal with poetics of its subaltern literary theory.

CONCLUSION

Indian nativism emphatically argues that we have aped the Sanskritic and Western literary theories for long, let us now be proud of our Indian desi (native) culture and nativistic literary values-nativisation being one of the nativistic literary values – in the right spirit. Hence, in the process of nativisation, foreign elements should be

nativised and acclimatized. The process of nativisation makes us aware of the fact that our native elements must be exported or introduced and globalized. This is not give-and-take policy or export-import market logic if looked into the matter of book industry, leaving aside the literary values.

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